TUESDAY JUNE 2, 1964

I hope every body has a sheet of paper. Please read it. Return it to John with your name, telephone, etc., etc. I have a definite purpose by telling you. I would like to have it understood that we have a certain responsibility and that also the responsibility of the group as a whole rests on Tuesday. So that there is much more - and I probably will complain about that as long as I live, that there is much more and I hope much more working together.

There is as yet a very small beginning of working together and also working for yourself. And there is as yet very little that is changing in the different habits and attitudes of the people of this group. And It is not that I want to keep on repeating the same thing over and over again. It is only that it is necessary to work together, to be reminded and to tkae on more and more responsibilities for yourself. And not to assume that it will come all by itself without you making any effort. And that when you find out that when you have to make the effort and you do not do it, you incur an obligation towards God. You incur an onligation towards your won death and you incur an obligation towards the continuation of your own life.

We are very far removed from conditions where it was assumed that a person lived for his evolution. And the indications of everything that we do do is just an accumulation of knowledge and data in order to get by as far as this life is concerned and to change ~~xxx~~ ones ~~xx~~ attitude because life is not what it seems to be and that there is something else involved; and that the purpose, the aim of ones life on Earth is something that is not expressed in terminology of Earth. And that, for that reason, the motivation of oneself in

life has to be changed; and that it has to become much more natural that we live for the possibility of further growth and that we try, whenever we have an opportunity and a chance, a thought or a feeling, that we try to do something about it and take in on ourselves as a responsibility to want to do it.

I rely in that sense on Tuesday much more than on the other groups. And I will make it stricter as far as Tuesday is concerned because who cannot come for two weeks in succession are automatically out. And if you cannot come, there must be a very good reason like breaking your leg or so. I will have to insist that those who want to, must come regularly and that there is a possibility, particularly over the summer time when we want to continue, that it is something that one -?- either we make a group or we do not. And that on that will depend what I want to continue to do regarding work and regarding having groups. And if in some way or other, you valuate, you will have to respond and confrom to the few little rules that I have made. There are not many but there are a few. And I am usually much too weak because I am kind in understanding certain explanations. But I havr to draw the line somewhere because if I do not, it will be too late.

So, with that understanding and with that continuation, we are now under an obligation regarding it. And I will try to adhere to it and I hope you will also.

What particular things should we talk about that ought to help all of us? That is, if you have a particular question, it is not a question of your own. It is a question regarding work, the inability, what we do, where we lose ourselves, why is it that we do not have more desire in really wanting to do something? And when we do do it, what is it that constantly comes in the way? And why are

we weak? So, if you have any questions about that; any descritption of what you have tried, any description of what you have tried to do with other maybe; to become clearer, to try to understand by means of the Index, reading. If I put a pin on your nose and ask again and again how much time did you actually spend, how many thoughts did you have regarding wotk and not regarding something that was of interest but regarding the actuality of using what you know in order to wake up; and how often did you again and again make such attempts to see yourself as you behave in life and what did you really do.

Because many times all you see is the suffering and you feel sorry for yourself and you think that by having a little bit of acquaintanceship with work that suffering ought to stop. Either you take a position regarding it and fight against such suffering and fight against this particular desire on your part to wallow in it and to, you might say, to let it continue because it happens to be so or it is your ~~xyz~~ nature. But that there is something in you that wants to grow out of it.

I have compared avery once in a while a group with a compost heap where eberything has to rot and out of that here and there a beautiful flower will grow. Sometimes it is much more like a dung heap and the beautiful flower happens to come because it happens to be and it is not as yet a concerted effort to make out of that dung heap a palace and a building.

You might say I am sad about that and also I will accuse myself because I do not probably insist enough on that kind of thing and perhaps it is because w e have no school and I only see you every once in a while. And usually I see you when you have a little trouble and I do not sww you when there is no trouble at all and then everything is forgotten.

How often do you have consideration about work} about let's xx call it a gratitude that you know something which many people do not know and that has put you perhaps under an obligation, Where will you find the ideas unless you also want to study in depth the different forms that have been presented to humanity from time to time. It is here, it is at different places - but you do not look at different places either. And here it is something that is put together in a form that is digestible and you that can really read about; and with meditation and thought and real contemplation and practise you can learn to find out a little bit more about what is really meant by that kind of manna from Heaven in order to group with that food and to use it for your own development which, after all, should be called quite selfishly ~~xxxxx~~ your development and not someone else's.

And still we do not want to use it. And that is how far gone we are and that is why we remain a compost heap and have to depend on chance for something to grow. Why don't we plant? Why don't we make something? Why don't we put two and two together and really make an attempt to get over own own nonsensical ideas or our idiosyncrasies, oub habits, the things that we know are in our way? But we again and again constantly work in the same way, hoping that someone else will understahd us and even insisting that oub own behaviour ought to be acceptable to someone else because we are all in the work. Such crazy nonsense. The flexibility that we have to show, the consideration that we have to have for others, that we have to have primarily for the ideas as such and the gratefulness that there ought to be in us so t at we, almost I would say, are without breath, out of breath. Then we could come abd approach the ideas in order to find something, a pearl of great price maybe, or at least something that will help us and stimulate is for further understanding and give a definite aim. We skirt around it much too much.

Joyce Hirschhorn: Recently I was sitting, as a matter of fact in the bath tub and I was daydreaming. And suddenly I saw myself daydreaming. It was the first time this has happened to me. Instead of everything flopping as it usually does, I continued. I cannot say how long but it was a prolonged period of time. And when the awareness stopped, in thinking about it afterwards, many things became clear to me. It was a very simple experience. It was not like some experienced I have had before which are more or less awe inspiring. It was very simple and clear. And as a result I understood a great deal.

Mr. Nyland: It is very good Joyce. Every once in a while it has to come like that in ordinary life and in a very simple way. And sometimes it is as if you have not made any effort. Still, it is the accumulation of different efforts that a certain times comes out. And it is then this realization: I find myself in a certain place, whereever it may be and it will continue then to be like this. And there is something else that continues to see it. I lose it but it remains on a very ordinary plane in which I am used to see in ordinary life and do certain things. And this time it is as if I am there - and still, something else is there and it is this -?- separation, knowing that I continue with my life and also I have a realization of something else which does not take part in that what is my life.

It was in the bath tub. If it happens again, let the water out but stay. And as then the water level drops, sense it. Sense where it touches the body until all the water is drained. It is an excellent way of continuing to be awake. And particularly when it happens in that case when you are already in that state, to help to maintina it. It is the secret of how to overcome the difficulties of losing it all the time. It is not ~~mmk~~ in the moment of awareness. It is too fast. It goes away. When it is as a result of work, a result perhaps of an exercise, it only will last as long as the fact of that particular exercise is present.

Joyce: This was the result of efforts made earlier in the day.

Mr. Nyland: Yes, that is right, And then when I have the simple ~~ex~~-

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experience of being, and I realize that I have to make a different kind of effort to maintain it and the effort is not in trying to wake up. The effort is in the acceptance of the state in which I find myself because the waking up is already done for me. It is like an accidental happening. But the maintenance with impartiality is then what should be applied. And I can keep it if I will continue to see myself as I am, as I have found myself. And then, without any further thought or feeling of wanting to continue to see that, even if it is a state of daydreaming, it is quite right. Something else is awake.

This question we talked about of suffering, you know, the immediate effect of something that I see or something that is painful, something that I notice and I do not like. The result of that is that I already have a thought about that what bothers me. And then usually I stop because I say and I think it is too late to wake up. It is exactly that time that I must wake up and I must continue with the results of that what was suffering on my body or even sometimes my feelings and sometimes a thought process that is connected with it which then, at that time, can become an object of awareness.

But you must see it. You must not allow yourself to go back into an ordinary thought process. You have to introduce something of a different kind and then, with that, try to continue and you will lose your feeling sorry for yourself. You will lose this particular kind of suffering, this kind of suffering that is as if everything is hitting you and you par excellence; that Hod is doing it specially for you or that you, because of your nature, happen to be exactly like that.

These are the kind of things that constantly will object to any attempts of wanting to wake up. That will prevent us. There are many things in a person which are of course habitual; I call it his nature; and he cannot help them because they are conditioned in accordance with whatever they have experienced and whatever has happened to them in the past; and naturally makes a person what he is at the present time. That even including whatever his birth may have been abd the astrological influence, that I find myself at a certain time a human being with an awful lot of special kind of notions and ideas and habits and movements and everything that makes up my personality. There is no getting away from that because that is exactly the instrument with which I work.

But I have to accept that instrument for whatever it is worth. And I try to hold on to something that sees myself at that time and that what sees it is not touched by the suffering like my ordinary forms of behaviour. When I wake up, when I then realize something exists, but also something is able to see it, the accent immediately should go to that what is seeing it and lose that what is now mechanically performing. As long as I remain attached to it, I have no energy for the other, what I would like to call the beginning of I.

But at least I will have to make the attempt to loosen myself from it and to see that form of behaviour of myself as a logical result of all the conditionings that I have gone thru. And because of that and because of this unconscious state, I am not responsible for it. And, because of that, I can be impartial. If I once understand that that way I am, that that is my automatism, then I do not have to have a feeling regarding it. It is a logical result of that whatever was my bringing up and I now present that, you might say, to the word. And impartiality is possible when I start to realize

that that is exactly the way it ought to be and it could not have been different. Then I am impartial.

Louise Chasen: Something has been bothering me for a long time about myself in regard to the group. You mentioned before about working together. I find that this is my biggest problem. I only get in once a week and it is for the Tuesday night and I feel very much out of things. I do not know anyone in the group really except to say, maybe one or two people, except to say a polite hellp to them. And I do not feel that I could possibly work because I ~~fmmixxmmkxpxxx~~ do not have the time. And I feel very guilty about this also. And because of all this I feel not part of the group.

Mr. Nyland: When you come here on Tuesday, you cannot come in a litte earlier?

Louise: Yes I could.

Mr. Nyland: Or you could go home just a little later. You know, one has obligations in life towards husband, family, whatever it may be. And it may be limited that you can come here. But when you come here, maybe a little bit more than just the alloted time may be helpful. During that little period before or after, you make it a point to see so and so, you know, even if you look at them. You try to find out who else is there. You try to see them when you are by yourself. You see them as a group. There are a few people you do remember. You call them once in a while. You make the attempt. You write up the names of the people. Takes the names out of your pocketbook and look at them. "Who was that?" Oh yes, I remember. There are many things Louise that you can do if you want to. It is not physical. It is not physically being together. There os a thought process that can take place among us where we rely on how would so and so think about what is my problem. What do I know about the other people. How much interest have I in them, in their lives, in their professional work? What are they? Here is a list of the people - what do they do? How do they spend their time?

If I really want to work with people I can find out enough even if I do not see them. I can ask. I even can say, "Let me have a tape." I even can ohine or perhaps on another day ask them out to come and see me. Come into New York and have lunch with one or two. Of course I understand that you feel out of it and physically it is very difficult. At the same time Rhoda and Wesley do not think that much about coming in when something ought to be done. Maybe it is a little easier for them. Maybe sometimes, regarding work, one has to take a position regarding ones husband. It is not so easy, I know that.

At the same time, there are certain things that have to do with ones own life and that own life is not dependent on anyone else. Sometimes it is -?- if it is understood. Sometimes it may have to be made understood. One is all the time limited. If it is not one thing it is another. But the attidue that I want to grow will make me grow regardless. Even a plant ix has that particular kind of desire for growing, even when a little stone is on top of it and prevents it from growing straight. It will go around. There are many detours. But if I have something in my mind and I do not want to forgot it and it gives me a certain strength to want to keep it because I have an aim with myself, there are many different say, small and some a little bit harder or bigger or a little bit more impossible. And still, the attitude can remain the same.

When I suggest people ought to call each other up, I do not expect them to call up all the time. I expect them to think about a group before they come. I also hope that when they do come and say "Ah, here are my co-workers." That I get even in my attitude towards seeing them away from the idea of critically looking at them. But when I see them as poor suffering people exactly like myself, and

that I will make allowances for them as I hope they make allowances for me; and that I will try to see them how they are in their wish to work. Not in what is their failure. I am not interested in the negativity of people. I am only interested in what is there in them that shows a wish to want to live. If that is there, I can forego all the otherh so called idiosyncrasies of them because I am not interested in that. I will look thru it because what I wish is the diesire for life. And if that is there, then communication and communion to a certain extent is possible.

But I have to do exactly the same with myself as I have to do with others. If I accept myself the way I am, I have to accept others the way they are. And I cannot expect them to accept me unless they also expect themselves they way they are and accept themsleves. As they are, the must be. As I am, I am.

Louise, there is somethin in me besides that what I am that exists like it exists in someone else. And the communication is between that. It is a problem. Do we have a Soul? Do we have the possibility of a Soul? Do we belive in that what could grow out as a Soul? And if that is the aim, if it is an aim for which all of us want to strive, then that can make us you might say Soul-mates and we do not need then they way the body manifests.

We have to be much freer. We have to be much more alive regarding wanting to grow. The amount of energy and enthusiasm that you want to spend on the ordinary affairs of life when you can see an immediate result is simply tremendous. And regarding this particular kkx possibility of wanting to make a Soul of oneself, we have not get enough interest. I am not saying that I want to blame you. I feel many times very sorry because here we sit, we talk. We talk about affairs of the heart. We talk about the things that

really concern us or should concern us and I have no doubt they do concern us. And still, there is so little activity of that kind, that particular kind, that kind of Great Nature, not natural, not the things that come easy but the things that come a little difficult. At the same time there are different things in life that are also difficult and we do it; and we have energy, more than enough for a particular aim, like writing a book or establishing a relationship or even educating chuldren.

Why couldn't we, regarding this possibility for oneself and ones own growth, have a similar kind of enthusiasm, to be in the vineyard of the Lord? I can cite you reason after another why it is difficult. It is not that I will not acknowledge that. They exist in every one of us and all of us have exactly that same kind of obstacle, this or that all the time in the way and allowing it to stay there. And sometimes I cannot help it or whatever it may be.

Still, one can help it. For me there is no question that one can help it. But you have to learn how to go around it, how to find out what to do. If it is your conceit, find out why. If it is your weakness, find out why it is weak. If it is your criticism of others, find out why it is and what entitles you to have criticism. If it is negativity, find out why it is negativity that prevents you. And if it is not consideration or selfishness or a certain impossibility for yourself to express and to formulate, that you are not easy in finding words or that you are hesitant or that you have stage fright even in expressing things in the presence of others, find out what it is.

If one understand that it is exactly that mechanicality of one, much of it is already disolved because you have no further

responsibility for that than only the acceptance of that what is. That is the responsibility because there is nothing else to do any more. If there is a wish that one wants to work together, you know, one can also write little notes. You can write them to yourself. You can write them to others and never send them. You can have the idea in your mind and see and hope and wish and perhaps work together with others on a particular thing; at the end of the day that you say, "I have tried to today to do this. Who else has done it?" Maybe I can find out. Maybe I can tell someone; maybe someone could do it with me,

And it is not probably necessary that you have to do that regarding each other as a group. It is exactly the posture, the emotional posture regarding it. My wish that I would like to see people work even if they do not know how to express it; that there is something in their attitude, the way they are, the way they come to one. If we represent or claim to represent the ideas of Gurdjieff, if we claim that what we talk about is exact, that there is no wishy washy about it, that it is that way that Gurdjieff meant it and not differently, if we really believe that that is the case, then there is somerhing that we have to manifest/

Taylor Morris: Mr. Nyland, could we have a group reading, not together but separate; wherever we are, each taking let's say a half hour and scheduling the half hours to give continuous reading of All and Everything for twnety four hours?

Mr. Nyland: It has to have a very special purpose otherwise it is not maintained and otherwise you do not do it. It is true that it is possible as a concerted effort. But it has to have a very definite reason. Not just for the sake of being able to work or to be able to do it. Something else must be attached to it.

Taylor: Well, couldn't we help unify the group in that way? In other words, the person who finishes his half hour could call the next person and that person would begin and become the string linking the whole group together.

Mr. Nyland: Yes, I understand that because I have done it. But, as I say, we did it after Gurdjieff died and that was the reason connected with it. -?- with that reason, it was extremely difficult because we are all professional people and all of us have obligations. In the first place, to assign it to different groups of people and then to try to adhere to it. We did it. It was alright. But the cost to all of us - So, unless there is something very special that I want to do and for that reason and it is understood in the same way by those who participate in it. Make an evening, a certain evening of the week and give a task to as many as possibly can that between ten or eleven of that evening, all of them should read. Start it on a simpler basis, you see.

Taylor: Will the list of names be mimeographed?

Mr. Nyland: Yes, you can, you can get it. And talk it over with whoever you can. If there are some who are willing to do it and they pledge themselves to do it, it is good. But as soon as you start doing it, again you must not fall into the habit of having to do it. You know, our intentions in the beginning, the attempt of wanting to work, "I want to work", they are good and they are honest. They drop away in intensity and very soon after that my processes of life come in and I am not stimulated again to bring it up. So, one has to know this. And therefore, if I want to do it in the midst of everything that I may be doing, alright, this is now my task. Then perhaps I also have to prepare for that in order to maintain that half hour on a certain level. These things enter. But it is a good thing to find out because then everyone will find out what are the difficulties and at least for that

lillte period there is an attempt made. You see, I am not against it. Only I keep my feet on the ground because I know the difficulty. And do something that is a little bit easier and you can have success. Prepare for it well enough. Get ebough people together.

Taylor: Together.

Mr. Nyland: I would for that. -?- can extend it if you want to. Find out. See how many people you can get.

Priscilla Saunders: I feel that in order to grow, there are certain things that I have to give up; things that I have seen over say a year since I started working. And when I first began to see them, it seemed like a very simple idea to give them up. And I reached a point now where during the day things happen and the old habits come back to me and I just cannot seem to want to work on those times. I like to suffer. I kikmx lie to myself. I want to be flattered. All the things that I guess everyone is attached to. But when they come up and they keep on repeating themselves I just want to say go away. I do not want to face that I really have to struggle with them. I reeally do not want to struggle with them.

Mr. Nyland: Well, Priscilla, there are many things that I know with my reason that they ought to get out before I would really work or before I could become conscious. I am not such a fool. I know well enough that certain habits and vertain things that I now indulge in and that are part of me, that I ought to be free from them; and that real freedom simply would mean that I would continue without having any further thought or feeling about any of that kind of experience.

At the same time, with my mind I also know that I cannot do it. And that maybe for a long time I have to hang onto the fact that I still have them; that they ought to get out and I as yet cannot find a way to get rid of them. This I put in a special category of sbmething I will deal with you later. And in the mean

time I want to find a certain way of how can I apply the energy I have now and the wish I have now for the little things that are within my particular domain that I can overcome so that I will start to establish something of a certain force which afterwards could be parallel to my habitual way of behaviour, suffering and all the different ~~things~~ attributes that I have noe; everything that makes my personality; that parallel to that something else will start to grow and live and then influence my behaviour forms which are now, you might say, obnoxious to me.

Instead of staring myself blind on all the things that I ought to be able to do without or that I should not indulge in, make it much more of a positive effort regarding the times that you can apply a wish in order to wake up in small things. When you say you are thru with having covered all the small things, then there is time to start to tackle and to attack the others. You see Priscilla, I have to remain positive regarding that whatever my life is. And the waking up means I become positive regarding them and at the same time detached. If I want to ~~make~~ like it and I know that ought to get out of the way ultimately, if that is something to which I am so attached, I just cannot even apply any form of work.

But there is enough that I can do regarding ordinary little ~~thin~~ detachment, little bits of impartiality. I can use my voice for instance. I can have an expression on my face which I can more or less manipulate or change. And it is not that I should not indulge in the suffering, even if I see that I am suffering and that I even want to keep my suffering and I do not want to give it up, even that is valuable that I see it; that that is me, because that what then I see is seen from a standpoint of myself

separated now from what I am and the way I see it and not as it used to do when it was one unconscious person.

The attempts that I make regarding trying to get rid of them, I should use in trying to build up the positive side of myself. I must not stare myself blind on my shortcomings. I have something which is right and then that what is right maybe I can intensify.

In my opinion, it is stupid to say I lie. Whatever it is, I maybe hipocritical and I may be full of tension in my muscles and I may have habitual ways of saying things and cliches and automatic forms of behaviour completely outside of my consciousness. All of that I will agree with. But it does not mean that there is not a certain moment in my life when I dare to say, "I am." And that moment I am not lying. And there is nothing hipocritical about it. It simply means that at that moment when I say, "I am", with the totality of myself, whatever there is available and whatever the different functions are and whatever the thought or the feeling process is within me, has at that moment come together in a particular statement which at that moment is the truth.

This is what I mean by becoming positive. And there are lots of such moments possible for me in daily life. And I am not lying and I am not hipocritical. When you have an animal and you talk to it, you are not lying to the animal. Maybe you are over-sentimental and maybe it is a little bit too flexible and who knows, you are gushing and you lose yourself in it. But there is no lying. When I look at a baby and I say, "How wonderful", there is no lie in that.

It is idiotic these statements which we have used and which are being used every once in a while, "I am lying; I am nothing;

I am this; I am that." Crazy nonsense. We have an idea of the possibility of something existing, something that we ~~xxx~~, if we really wish could follow in the direction which we want to go in order to come to a point where we have more insight, more understanding, more idea of a purpose in life. This all is positive. This all, you might say, is God given. It is something that is within one and that corresponds to that what is higher and I say I have a desire to wish to grow towards that.

A little child is not lying when it wants to grow up. It has a wish. I want to see the wishes of a positive kind in myself. And for the time being, if the wish is to continue in a form of automatis-, I will say, "Yes, they are still there." Surely I have not purified myself. I will get to it in time. I will, so help me God, I will. That attitude I can have towards it. I say, "Yes, I indulge in it. I am a stupid fool. I do not know as yet sufficiently about this and that and I do not discriminate. And I simply am at the beginning of - I am still an infant. But there is something that is besides being an infant that is an infant which wishes to stand up and not crawl all the time.

The emphasis of work is there; the emphasis on working together is there; the emphasis is on the knowledge that that exists in all of us. All that has to be done is to be attendent; to change that kind of potential into something more complete. That is a real wish and it is that wish with which one can get up, have it during the day, go to bed with; to think and to feel and to dedicate oneself to that ~~xxxx~~ particular kind of aim for which at such a time one prays in order to be more united regarding that kind of aim.

When one says I open myself to the possibility of being affected, I relax in order (over0)

to become more porous so that something can enter. I wan t to eliminate as much as I possibly can the things that are now in the way for a clear vision of having communion with something that I acknowledge to be superior and towards which I know that I want to go. But I am not as yet in the particular state even where I perhaps dare to -?- myself. All such statements can be truthful statements.

But when I stare myself blind on the things I still have to do, for me it is nonsense. I never even do that in ordinary life. In ordinary life the further I study the more I realize how little I know. It does not prevent me from working in ordinary life. Even if I am on Earth and I look around a little bit and I see a little bit more of the Earth and I travel and the realization that xxxx gradually dawns on me that is just Earth and here is Earth in a solar system and a soalr system and all that. I constantly start to define more and more what I do not know. But it does not prevent me from realizing that what I have, I have.

And this is the standpoint on which I start to apply a levwrage by which gradually perhaps I will move my mechanicality into the fire and having something appear out of it; that out of the very fact that I am willing to do away with it, ultimately that something else can start to grow. I am constantly busy regarding that. This is not a lie for me. I am honest regarding that. I try myself honestly to see and also, knowing when I do not as yet have the complte knowledge that at least I am willing enough to face it.

You see Priscilla, do not start by continuing to say I can not do this and that and that and that is in the way. It is not in the way as yet. It is only a couple of workds that you use

for it. That what is in the way is exactly the little bit of simpkicity of at that moment to be awake and at this moment to say, "Yes,"; at that moment to control myself because I have a feeling I want to say something and I know I should not and I can hold it back or I can say something in a certain way and I can be patient and I can say at a certain time, "Relax." And at a certain time I can say, "I have a body"; and such statements for me then becomes the truth, absolute truth. At that time absolute.

If such a thing were not possible there would not be any possibility of work. It is exactly in the realization of that absoluteness that I can say there must be seomthing in existence which is not subjective. This is my mind talking. And with that, I go thru life because then I have a belief that ultimately I will find what Tagore calls the Golden Stag.

I wish to work. I have to have a wish. I love that work. Then, when I wish, and then when I can, then I will acquire a Soul so that then I will have understanding and with that perhaps I will find a place - not at the right hand og God, but somehere so that even perhaps I can see Him; and having seen Him I will re- turn to that what I must do and I will be glorified because of that knowledge of the truth which I, something in me, has acknowledged.

This is quite a different way of looking at life. It is a life that gives one the possibility of a constant ability to grow and that kind of belief that one is not constantly bound by all the things that are sinful, altho I will admit, in the light of that what I want to reach, I am as if nothing. But I start from a point where I am something and then I grow. I am not saying that I am already at the sun. I have to start. I go from New York to

Philadelphia. I start at New York. The fact is that I am in New York. I would tell a lie if I say I am in Philadelphia. That is where the lie comes. Feet on the ground - I talked about that one time. This is the realization. I am what I am. The acceptance of that is already the truth.

Rhoda Goulding: I have tried to consider lateyl what is meant for me by manifesting from inside towards the outside rather than just in the ordinary way in which I usually do. And it as, I am trying to consider this at different times; just in my ordinary state and thinking about it and also when I try really to do something. It seemed to me that I did come to certain conclusions and I tried to ~~mx~~ pick certain things that did not seem to be in harmony with other things. Such as certain thought patterns that I have that I know are habitual and certain kinds of emotions which come up at certain time and also fairly obvious physical behaviourisms. I have tried in two different ways to see these things. That is, when I am making effrots to be awake or to be aware and then the things just, not exactly evaporated, but it was not there any more. And the other was when I ~~xxxx~~ caught myself in it ~~xx~~ in just ordinary life. And then it had at times reminded me and I tried to bring it to that. Some things are much easier than others. The thing is that I think that I get caugth up in this and I lose what I started with.

Mr. Nyland: Well, why don't you come back then when you lose it? When you realize you start to lose something, what is it that you lose? It will happen many times during the day of course and even when you make attampts you know.

Rhoda: I lose-?-

Mr. Nyland: Yes, you lose - but there is a point again at which you realize you have lost it. Then come back. And where do you c
come back to? With other words, what have you lost? An awareness? Awareness is a state. You lose something. You lose the state but if there is something else that produces the state and you do not lose that, your state can come back. You lose your I.

Rhoda: Yes, it seems to me that I have lost a certain contact.

Mr. Nyland: No, you lose your I. You lose that what is really in you. You behave in a certain way. You try now to separate and

and say, "I see myself behaving." Something in me is now there and becomes conscious of the fact that something of me, my personality is behaving in a certain way.

I said it some time ago. I have a voice. I use words which belong to my personality and there is a sound which does not come immediately from my words and it does not come from my mind where the words come from. It comes from something else and I believe and I want to believe that the sound is coming from a different part of myself. So that every time when I use words, I go with the word. When I realize that I h ave lost that what is the sound, I come back to the sound.

So, I am in ordinary life; I wash dishes. I walk from one room to another. I pick up this and I do this and that. I lose myself. All of a sudden I remember. I say, "I have lost myself." I hold on to what I was doing. It engages me. My thoughts again come. My feelings come. It is difficult. I lose myself. I come back. I lose something, not myself. I lose something t at was separated from myself. I say, "Alright, it is difficult. Apparently I lose myself." I will not try to sense what I am doing. I will now try to observe what I am doing. I will now try to remember myself in what I am doing. All kind of little things that I try to do. I say I lose myself. Apparently I fall asleep when I now talk. But when I keep on talking and telling I am doing this and I am doing that, I wash my hands, I have a cup in my hands, I walk over there; I open the door; I am now a little talking-machine but at the same time while I am talking and doing this, there is something in me that is quite aware of Rhoda walking around the house. You see what I mean Rhoda?

Do not worry now that you lose it. Fine. When I know I have lost it, go back, find it. And do not dwell on the loss. It is

You can always say, "Lost opportunities." Sure, thousands of opportunities come again. Let's hope they will be there. The day is full of them. Regarding the moments of the day that are available, it is like a tree with apple blossoms. Not every one will become an apple, I am quite certain. But there are a few.

The parable of the man, the sower, the grain - not every one came up. Heavens no. I have this position all the moments of my life because I am the master of my time. And the moments that now represent the totality of my time, I have, as it were, in my hand and I can sow them. I can throw them out because it happens. I am alive. Time flows thru me. It flows maybe thru my hand. There it goes. One moment after another. Thru my hands, my fingers, Now I wish some of those moment to become a little bit more permanent or at least I attach something to them. And as they flow thru my hands, by means of senseing, I make out of a moment a reality. You see what I mean?

The opportunity, whatever has gone, is gone. But here there are moments all the time flowing thru me. Like breathing going thru me; like movements. When I am healthy and I stand up, my eyse receive impressions all the time. This machine is working. And all it needs is someone to govern it a little bit, to hold on to it and say, "This way and that way." It lacks an engineer. The machinery is there. Fortunnately it is oiledx enough. By habit I eat. By habit I sleep. But where is the engineer who is interested in the proper functioning of this machine so that the machine can actually do something, not just automatically exist; but convert energy into some other kind of an energy which is more useful.

Such conversations one can have with oneself. This is the way you can walk up and down in a room. You can talk to yourself.

You say, "There is Rhoda again. Look at her. Automatic, unconscious, yes, the darlong." You know what I mean. It is wonderful to be able to be, I call it, doppleganger. It is something that I start to separate out from myself and both of them have mouths now to talk to each other and there is a consideration between them, a whole conversation goes on. And I am here and I am there. Ultimately I am even directing the conversation between the two.

Such pictures Rhoda- and not heavy. They are light. Light almost like a feather. Particularly when one os alone, particularly when you do not have to consider other people, when you do not have to be ashamed. When no one is going to criticize you and when you can say what you wish. You stand on your head if you want to. You can do almost anything in order to try to wake up. It is these little attempts during the day. Not the consideration of how terribly nad you were and how you lost your temper. Surely we lose our temper. We are still under the influence of the law of gravity. How can it be different?

We are not away from Earth. We are still at Do Re Mi of Earth. If we only could get past the atmopshere of Earth and go into something that I would call Sol La Si, alright. But I am not, I am still with my feet on the ground and as long as I am in this mortal body I will be subject to the laws of that mortality. It cannot be helped. I will try to get lose from it, certainly; I try to build something that becomes independent of it; when even if this walks something else is there that also can talk hold of it or be free from it or whatever it may be. I can call it Kesdjan. Certainly, whatever it is that I believe in. But as long as there is somethin to feed, as long as there is something that I have a responsibility for I will take it and of course, when I take it, I am subject to

the laws. I get tired with the brush. It has to be. But as I say, what does it matter? When I have freedom, I can take it or leave it. ~~Mmxxx~~ You see now what I mean?

Sing; stand in front of a wondow and look at the tree and birds and the green and everything and say, "Thank God. Here I am. Beautiful day. We nned more rain. It is sunshine. What is it to me? I am alive. I am. I have difficulties. Oh, it is so this and that and so and so." Yes, true, but here I am." This I do during the day. Someone steps on my toes. It hurts and maybe I swear at the time and say, "Why are people like this to me? I do not deserve it. Or maybe I do deserve it or whatever it is." Surely I am subject to evetything of that kind but at the same time something in me is still as it were reminding me. And I have to be a little bit more open.

But this is work: To be more open to that what also exists. Not to cover it up all the time - to become so called one. I wish to divide in order to unite. This is a moitvation. This is the road to consciousness. It is not the road of the continuation of unconsciousness even if that is so called unity. You understand now? You start tomorrow morning. You start tonight in the car, wherever it is. This, I call it lightness of ~~mx~~ living. This wish of density for oneself to know I am. And with this, to be able to even communicate it and to be infectiour; that is, to give it to others, to infect them, to affect them, to really be a germ carrier, contagious. But with something good and worthwhile. Your children, the house, the atmosphere, that what one can create. Maybe you wait for the right moment but you do it. You have it in your mind the same way as Priscilla as in mind some day to get over that suffering. Surely, there is nok reason why we should not.

But on thing after another, in time, in time; patience, patience but positive. As long as I can. As I say, time that flows thru my fingers - I give it a little present. Tasks you mmk set for yourself. Tasks you make true for yourself. You make it honest. You report to yourself. Put it down on a little sheet of paper and look at it. You have to make it; you have to keep it. You report only to yourself, not to anyone else. Your conscience has to be built up. You have to teach it. You have to give it an opportunity to be exercised.

Pray to God that you understand it. If you do individually, there will not be any difficulty about the solidarity. If individually one understands the motivation of ones own life and also the knowledge which from olden days has flown thru some people and has become manifested at certain times on Earth and that at the present time what we have lost which is our intuition, our realization of existence and that instead of that we have filled ourselves with data and knowledge,so called unerstanding. But that by intuition we can live and in that living realize the purpose of wanting to grow. That intuitive feeling, something that would reach us without the accumulation of any kind of a data but all of a sudden would find itself as a realization within one as a knowledge. Then our life would take on an entirely different coloration. And with that we really would find ou selves alive and filled with the desire for further completeness.

If you could make this a daily prayer when you wake up in the morning, to come to yourself and pray for the complete day; a day as if it should be, a day as you wish to be, a day with a level of being in conformity with that intuition which at certain times you know, you are aware of and you are capable of and in which you have belief. So, work if you can possibly, all you can. Make an attempt.

Good night everybody.